

The Heritage Lodge

No. 730 G.R.C.

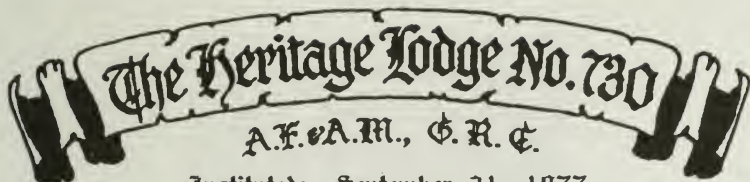


PROCEEDINGS

Vol. 24 - 2001

William C. Thompson
Worshipful Master

John F. Sutherland
Editor



Instituted: September 21, 1977

Constituted: September 23, 1978

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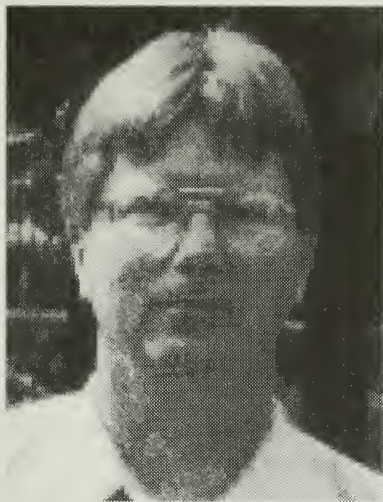
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TABLE OF CONTENTS

Subject	Page
Preface	
William C. Thompson, Worshipful Master	221
Annual Heritage Banquet Address	
Heritage in British Columbia	
By C. Grant Wardlaw, P.G.M., B.C.	223
The Life and Times of John Betton Laughton	
By Gene A. Lotz, Windsor	231
The Early Years of St. John's Lodge No. 17	
By Frank C. Shearer, Cobourg	241
The Origin of Modern Freemasonry	
(The Oldest Masonic Rituals in the World)	
By W.Bro. Robert L. D. Cooper, G.L. of Scotland	255
Our Departed Brethren	261-2-3
The Heritage Lodge Past Masters	264
The Heritage Lodge Officers, Committee Chairmen	265

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R.W.Bro. William C. Thompson
Worshipful Master

I take this opportunity to express my appreciation to the members of Heritage Lodge for affording me the privilege to serve as their Worshipful Master. It has been a year that I will cherish forever. The Officers and Committee Chairman have served their offices with distinction and are to be commended for their efforts.

A special thank-you goes out to our beloved secretary, V.W.Bro. Sam Forsythe, he has been the backbone of our lodge for many years. The excellent manner in the way he prepares the lodge summons and his firm grasp on where the lodge is headed is to be commended. Keep up the good work Sam, it is greatly appreciated by all!

The Annual Banquet continues to be the highlight of the year for The Heritage Lodge. I was very pleased when a friend of long standing, M.W.Bro. C. Grant Wardlaw, Past Grand Master of the Grand Lodge of British Columbia, accepted my invitation to be our guest speaker. His presentation on Masonic Heritage in British Columbia was well delivered and well received. Everyone in attendance was moved by the introduction that his son, W.Bro. Glenn Wardlaw, gave him. It was a very special moment for all.

The papers that were presented to The Heritage Lodge were also well received over the course of the year. As they are listed in the table of contents I will not address them here other than to say that they were all extremely interesting and timely. The Brethren of Windsor and Cobourg were most gracious hosts and their hospitality was greatly appreciated. I must mention the tour of the Windsor Museum that was arranged for us. W.Bro. Gene A. Lotz had made arrangements with the museum to have a Masonic Display in their gallery for approximately three months. The content was most interesting, with historical information dating back over 200 years.

The William J. Dunlop Award committee was busy this past year. They saw fit to make a recommendation to lodge that there was most deserving candidate this year. That Brother was in fact the previously mentioned W.Bro. Gene A. Lotz. The Award was presented at our September 2001 meeting. Gene was very humble and in his usual style, was very gracious in his acceptance speech.

The Interpreters at Black Creek Pioneer Village are also to be congratulated for the time and efforts that they contribute so that the public may have a better understanding of our gentle craft. They are, of course, under the direction and guidance of R.W.Bro. Burns Anderson, who himself, gives so graciously of his time to help us with that long standing project. Well done!

The preparations for our 25th anniversary continue to go forward under the direction of M.W.Bro. C. Edwin Drew. The date for the anniversary meeting has been set for Saturday, September 21, 2002. I hope that many of you will come out and help *your* lodge celebrate this milestone. Further details will be forth coming in the lodge summons.

In closing brethren, I again thank you for allowing me to serve as your Worshipful Master. It has a most enjoyable year for me and hope that it has met with your approval.

Sincerely and fraternally,

William C. Thompson (P.G.S.W.) *Worshipful Master*

HERITAGE IN BRITISH COLUMBIA

by M.W.Bro. C. Grant Wardlaw
Past Grand Master, Grand Lodge of British Columbia
Sixteenth Annual Heritage Banquet
Tuesday, January 30, 2001
Scarborough Masonic Temple, Scarborough, Ontario

Editorial Note: The following paper was transcribed from a tape produced at the time of the talk. Therefore, errors and /or omissions could be possible. *The Editor*

My son and I both looked up the word *Heritage*, and as he said: *What has been, can be inherited.*

Prior to my election to the office of Junior Grand Warden, in our jurisdiction, I served as the Grand Historian, for a three-year period, during that time I came across many interesting items, that I recorded for the information of the Masons who would be interested in the History of the Lodges in B.C. and Yukon. You will notice that I included the term Yukon to the title of our jurisdiction. This became official, as of June 23rd, 2000. Up until that point in time it never was official although the Grand Master visited and they came under our jurisdiction as far as the title was concerned. I will refer to the Yukon a little later in my talk.

To me *heritage* means history in some form or other. And as I started to put my thoughts together for this evening I seem to have difficulty in separating heritage from history. To me heritage is all the information we gather about our ancestors on the family tree, so some day in the future our relations, or our children, will know where they descended from. History is similar except it tells us about items and events that happened in the past. But I would suggest to you that in most cases history happened because people were involved. Every Lodge and, yes, every Grand Lodge has history because of the actions taken by some very dedicated Freemasons.

Tonight I would like to tell you about the *Heritage* or *History* of some of the Lodges in B.C. I hope that you will find it interesting, but first I would like to tell you about a little prayer that I saw and, particularly after the dinner we had tonight, goes something like this:

*Now I sit me down to sleep
The speaker's dull
The subject's deep.
If he should stop before I wake
Give me a poke
For goodness sake.*

Every Jurisdiction has brethren who have contributed to our History or *Heritage*.

Every (B.C.) Grand Master visits every District in the jurisdiction, at least once during his term of office.

As I was travelling as Grand Historian with M.W.Bro. John Loban, the Grand Master in 1989, we were in a town called Castlegard, which is up in the Kootenays. We were on the last leg of a four-district swing through the southeast corner of B.C. He indicated to us to go see a 100-year-old Freemason who was in a rest home there. So off we went with the D.D.G.M. of the area. This senior was a retired sea captain, the only help he needed was the cane as he walked. We saw his birth certificate which showed he was from a small town on the coast of Newfoundland. He told us that he only had one complaint with the staff of the rest home: *They would only give him one tot of rum a day!*

As I was the first to leave the room I met the nurse's aide and she said that certificate shows that he is 100 years old. But in fact he is 105 or 6, because the children in those days in that location were not registered until they started school.

Let me tell you about three lodges in our jurisdiction, they are all over 100 years they are not in any order of seniority but all have interesting histories or heritages.

North Star Lodge No. 30

This lodge was formed in the area of B.C. known as East Kootenay, geographically it is in the southeast corner of B.C. and the Lodge is

situated on the junction of the Kootenay River and a tributary known as the Wild Horse Creek. In 1887 Dr. Powell, who had been the First Grand Master of B.C. from 1871-3, was appointed Superintendent of Indian Affairs. He went to this location to quell an Indian disturbance. To be ready for any emergency in the future, he called in a contingent of North West Mounted Police. He established the barracks for officers and men and those barracks are still there today in this Provincial Park. They were under the command of Col. S. D. Steele. The town was established he later became known as Fort Steele.

The Freemasons that made up this little town decided that it was time to establish a Lodge like the towns in the surrounding area. They applied for the necessary dispensation and the charter was granted June 24th, 1899.

One of the reasons that I wanted to tell you about Fort Steele, was the makeup of the brethren of that Lodge. According to the research that I did, was the fact that most of the brethren who signed the application for the dispensation hailed from the Grand Lodge of Canada in the Province of Ontario. They practised the Canadian Work or Ritual of your Grand Lodge (Ontario). The city of Cranbrook which is to the south grew faster and finally on June 23rd, 1944, North Star Lodge Amalgamated with Cranbrook No. 34. Today if you travel between Cranbrook and Golden, or in the Fairmont area, you will pass by the Provincial Park, of Fort Steele, where is now a reconstructed Lodge Room, it is not large but is on the second floor of one of the buildings that is already there. It was officially opened by the Grand Master of the day, in September, 1994. The Lodge Room has been furnished and set up as it would have been in that time period. All the furniture, the aprons, the collars, are set in or on their proper location in the Lodge. Much of the regalia was donated by Lodges throughout the province, from storage lockers, where it had been stored. It has that look of well-used regalia. The visitors to the area, can see all of this through large plate glass windows, set into one wall of the lodge room. The ghosts of North Star Lodge, which surely inhabit the restored historic town of Fort Steele, must be proud of the faithful and zealous service they gave to their beloved craft and the community at its beginning. Today Freemasons of the area are in attendance during the

holidays and weekends to answer questions about Freemasonry from the visitors to this historic site.

Yukon Lodge No. 45 and Whitehorse Lodge No. 46

These two Lodges are different because they were really never established by the Grand Lodge of British Columbia. They fall into a very special class and are considered as such. At the Grand Lodge Communication in 1898, the then Grand Master, reported on the negotiations between the Grand Lodge of B.C. and the Grand Lodge of Manitoba as to the Masonic status of the Yukon Territory. Both jurisdictions agreed it was open territory Masonically speaking. History does not tell us why, but the Grand Lodge of Manitoba established these two Lodges, Yukon Lodge at Dawson and Whitehorse as the name implies, at Whitehorse. For a lot of reasons for which do not need to go into now these two lodges become part of the Grand Lodge of B.C. in June of 1907. As Yukon Lodge had originally received their charter in December 27th, 1901, they will be celebrating 100 years at a special ceremony and rededication of their Lodge building in May of this year. You may wonder why it is not going to be in December, my brethren, any of you who have travelled in the Yukon, that is not the time to visit. They are going to celebrate this anniversary at a special ceremony of the Grand Master and a rededication of their Lodge room.

There will two Grand Masters there, Our own Grand Master from B.C. and the Grand Master of Alaska, because Stagway No. 1 which is only two hours away by car from Whitehorse, is also going to be celebrating 100 years. So the two Grand Masters will be together celebrating these two functions.

There will be at least 150 Masons travelling by car, RV or flying, so when we have all the families there is going to be in excess of about 350 people. The G.M. of B.C. wanted to have a church service at Dawson, the church will not hold 350 people, you might get 125 people in so they may have two church services.

You can now fly into Whitehorse, in about 2½ hours as against about 2½ days driving. From Whitehorse up to Dawson City is about a six-hour

drive.

Dawson City to me is a very special place, imagine a town of wooden buildings, which comprises of a government building, housing all of the necessary government offices, a school, hospital, a dance hall, and a gambling hall, called *Diamond Tooth Gerties*. At its peak there were about 7,000 to 8,000 people in its heyday. There are not that many now, but there is during the summer season from the 24th of May to about the 15th of September. There were many one-room buildings and some people lived in tents. As you look at the headstones in the cemetery, you do not see many beyond 35 or 40 years. Most of them were in their early 20s. It was a hard life.

Today the residents are not allowed to change the outsides of their buildings without the approval of the town council. Aluminum as we know it today was not in use, there are no aluminum screen doors on any of the buildings. They are all made of wood, as they would have been in that time period.

I have great memories of that Yukon territory, which may be considered by some, primitive. That is how the Yukon used to be and that is how the residents want to keep it. I think that can be truly called *heritage*.

Yukon Lodge is held in a building they acquired from the Federal Government. It was called the Carnegie Library, which had moved to a new location, not that many years ago. The building itself is classified as *heritage* as it was built around the turn of the century. The top floor houses a lodge room, an ante room and a fairly large storage area. The lower floor has a large room for banquets, kitchen and washrooms.

The peculiar thing about the Yukon is that the foundations are not made in concrete, they are made of wood. Wood was easier to get in those days than concrete and a new foundation was placed under this building this year as the action of the permafrost had played havoc with the old foundation.

They practised the American or the Ancient Ritual of the lodges of that period of time, from the goldminers of California and these were the people who really started the Lodge up there and the gold mining as well.

Let me relate another story in which falls under the title of *heritage* in a slightly different way. I was visiting on a Saturday afternoon in a district meeting in the Caribou in an area at Ashcroft very close to Cash Creek. I was introduced to a senior member of the host Lodge who was to be a part of my suite.

(In B.C. the Grand Master is preceded into every Lodge function he attends by a Senior Brother of the Lodge they are visiting, who has a small cushion he carries in both hands. On that book is the Book of Constitution, and it reminds the Grand Master as well as all of the brethren assembled, that he and all the brethren are governed by that Book Of Constitution.)

The District Deputy informed me that this senior member was 103 years old. He walked with the help of a cane. He came to the area with his parents at a very young age. Just as we were entering the Lodge Room, he had the book in one hand cane in the other, we got to the doorway and the cane went beside the door so that he could carry the book in both hands. I was a little leery about this, but everything went well.

As usual there is a dinner after the meeting, and when I retired with my suite he came over to me and apologized, for not coming to the dinner. He explained that he had made a previous commitment, to attend a function at a Legion about 30 miles up the road. He was to be their guest of honour at the annual Vimy Remembrance Service. He was one of the few Brethren left who had served this country at Vimy Ridge, he was apologizing to me at 103 because he could not come to dinner. I hope at his age I will be able to attend one function let alone two. To me he was an example living history or *heritage*.

Caribou No. 4

The third lodge that I feel falls into the category of *heritage* and an important part of our history in B.C.. It too started in the 1800s. It is Caribou No. 4, which is located in the provincial park site at Barkerville. In the year of 1868, on the 24th of June, the inauguration of Caribou No. 469 on the register of the Grand Lodge of Scotland took place. Before this could happen they were told that they must have a building in which to hold their meetings. It was estimated that a building would cost \$3,300

they had 33 members who subscribed and each was to be assessed \$100. They did collect the money and the hall was built by the 23rd of June 1867. All of the necessary furnishings were built by the brethren, but on Sept. 16th about one year later disaster struck Barkerville. The whole town was destroyed by fire. History tells us that there was only one building left standing. This was not going to stop a determined group of Freemasons from going to lodge, so they set about to rebuild their lodge hall, which they did by Feb. 22th, one year later, in 1869. On December 28th, 1936, fire struck again. The present building in use today was built by September 4th, 1937.

A unique device in the Lodge Hall is what is regarded as the silent Tyler. It was built as a safeguard to their meeting room. At that period in time Barkerville contained some very wild men. And some equally wild women. The stairs leading to the Lodge Room on the second floor are hinged at the top. Ropes are fastened at the bottom of the stairs and there is a wheel at the top where the Inner Guard can turn the wheel, raise the stairs, and effectively block off any other entrance to the Lodge Room. After the brethren had assembled the meeting could proceed without any cowans or eavesdroppers and that particular event is still in service today, but it is very rarely used.

B.C. Parks branch of advice of the restoration committee of Barkerville restored the outside of the building in 1966 to its original appearance as it looked in 1969. The Brethren of Caribou No. 4 are very proud of their building and the building shows their pride, it is well maintained and there is always someone there looking after it.

I think about all the Freemasons, who through their determination and hardships, have made it possible for the Freemasons of today to meet in this historic Lodge Building with the brethren from all over the continent. When the Grand Master goes to his annual meeting up there, is introduced and then the brethren all around the room stand up individually and give their name, Lodge name and number and where they hail. There always is someone from outside of North America. There are many visitors from across the 49th parallel and certainly from across Canada. When you look at the Porch Book that is kept downstairs in the banquet area for the

visiting brethren to sign, there are literally hundreds of visiting brethren who have taken the time to sign in the summer period, when the park is open to the visitors.

Barkerville is not the easiest place to get to from Vancouver there is a 10-hour drive. Go up number 1 Highway branching off onto No. 97 at Cash Creek, which then carries on to the Yukon border. Stopping at Quinell turn east and travel about 80 km. It is one of the few individual lodges the Grand Master visits on his schedule for his year. The weekend starts on Friday evening at the Lodge Hall with the Masons and the remainder of family members going to the community centre at Wells which is about 8 km away. When the Masons are through they join up with the ladies in a social evening. Most of the visitors stay in the town of Wells, with large RV parks and two motels. Saturdays are what we referred to as free until 6 o'clock at night, when they have a community barbeque. Sunday morning the Masons gather with their regalia outside of the lodge hall and with the Grand Master parade two by two down to the local church, Saint Saviours. Once the Masons are there it leaves no room for the families. After church they parade back and pictures are taken.

The brethren of this lodge practice the ancient ritual for the same reason the members of Yukon Lodge did. Since the first Masons of the lodge had come from California.

THE LIFE AND TIMES OF W.Bro. JOHN BETTON LAUGHTON

by W.Bro. Gene Alfred Lotz
Windsor Masonic Temple, Windsor, Ontario.
Saturday, March 31st 2001
In memory of R.W.Bro. Grant Golden, Erie District Historian

The growth of Freemasonry in Upper Canada, Canada West and Ontario has developed over the centuries because of the hard work of many untold individuals, who were dedicated to the great principles of our fraternity. From Grand Masters who set reforms into motion, within the Grand Lodge, District Deputies who kept peace across the jurisdiction and Worshipful Masters who managed their Lodges, every one of them in some way can take credit for the development of Masonry in Ontario today. John Laughton was one such Mason; he never achieved Grand Lodge status, but helped shape Masonry in Windsor and Ontario. The following is a brief account of his life and times.

Recently, I was in the Simcoe area, hometown of our first Grand Master William Mercer Wilson. Two miles south of Simcoe is St. Johns Anglican Church. In this beautiful setting, the church dates back to the early pioneer days of our province, it is also the final resting place of our first Grand Master. Marking the Grand Masters grave is a beautiful granite monument, erected in 1922 by the Grand Lodge of Canada in the Province of Ontario. At the monument's dedication, in 1922, over one thousand Masons gathered to honour our first Grand Master. Although he passed away in 1875, a wreath was laid at the foot of the monument, with his name on it. The monument reads:

In grateful and loving memory of William Mercer Wilson LL.D., the first Grand Master of the Grand Lodge of A.F. & A.M. of Canada, who died during his tenth year as Grand Master. Died 16th Jan. A.D. 1875, aged 62 years, a just and upright man.

It was a solemn experience sharing a few moments in thought, recalling the life of William Mercer Wilson. Standing in this beautiful churchyard my thoughts wandered to a modest grave marker in St. Johns Church cemetery at Sandwich, that of W.Bro. John Betton Laughton.

John Laughton was born in the summer 1790 on Belle Isle on the Detroit River; his birth was registered as follows:

I do hereby certify, to have christened a male child six weeks old, son of Mr. Peter & Catherine Laughton, born the twenty-ninth day of July last. The said child named John Betton Laughton, and Walter Roe, of Detroit, Esq. and Mrs. Ann Roe, his godfather and godmother.

Done at Detroit, this sixteenth day of August, one thousand seven hundred and ninety (1790).¹ - William Park

As a child, John lost both his parents and was put under the charge of his grandfather, Captain John Laughton Senior. The Sr. Laughton was commander of vessels in the Royal Navy on Lake Erie, stationed at Detroit. Soon after the British surrendered Detroit, John Laughton Sr. moved his family to Stromness Island in Lake St. Clair. With a stock of farm animals, the family eked out a living in these turbulent times.

On September 1, 1810, Captain Laughton passed away; John was left to fend for himself. With the outbreak of the War of 1812, American forces imprisoned John, because of his loyalist views and confiscated his property. Subsequently, he was released after agreeing to leave the island. At the age of 22 John was on his own in a country at war and in chaos. The British fortress called Malden was located at Amherstburg and was the centre of activities in the area. It was here that John enlisted in the local Militia and put into service, transporting supplies to the British garrisoned Forts along the frontier.

During the War of 1812, John fought in three battles, Long Woods, Street's Grove and the Battle of Lundy's Lane. On the evening of July 25, 1814, British and American forces clashed near Niagara Falls. At the end of hostilities, British soldiers and Militiamen suffered 640 casualties, American forces suffered 740. As a Militiaman, John Laughton had been taken a prisoner of war during the battle. Within months of being transferred to a New York State internment camp, John escaped and found his way back to Upper Canada. The war lasted several more months and ended with the Treaty of Ghent. With the end of the war, life started to return to normal.

The First Provincial Grand Lodge had been at work in Upper Canada since 1792 with William Jarvis as Grand Master. Unfortunately, in 1817,

Jarvis passed away leaving Masonry in a void. Because of the lack of decisive leadership the craft was floundering.

It was during these dark days for Masonry that John Laughton was shown its Great Light. On July 23, 1817, John petitioned Long Point Lodge No. 22 in Upper Canada for membership. Two months later on September 30th he was initiated. On December 17, 1817, as the lodge was preparing to celebrate St. John's Day, Bro. Laughton along with two other Entered Apprentices were passed to the second degree. At the same meeting, John was raised to the sublime degree of a Master Mason. Obviously Masonic ritual protocol had not been established in the Province; receiving two degrees in one day would be unheard of today.

Shortly after becoming a Master Mason Bro. Laughton became a Royal Arch Mason when he joined Hiram Chapter at Ancaster.

Following the death of William Jarvis, who held the original warrant for Upper Canada, a convention met in Kingston. Eleven lodges elected a Provincial Grand Master, drafted a letter and sent it to the Grand Lodge of England, requesting his confirmation.

The Convention again met in 1819, still with no reply from the Grand Lodge. At this time it was decided, the request for an appointment of a Provincial Grand Master accompany a draft of 30 pounds sterling to cover any expenses. The convention met again in 1820, still with no response.

Then at the 1821 Convention, it was resolved that an emissary would accompany their request. That emissary was a young war veteran and enthusiastic Mason from Sandwich, Bro. John Laughton.

A letter sent from Josiah Cushman to John Dean, secretary of the Kingston Convention describes the character of John Laughton.

We have thought to recommend to the Secretary of the Grand Convention a favourable opportunity of sending a communication to the Grand Lodge of England by Companion John B. Laughton, a member of Hiram Chapter, Ancaster, who is going immediately to settle some important business, and will return in the spring. He is strongly attached to the interest of the Grand Convention, and a lover of the fraternity. He is willing to pay all possible attention to any instructions he may receive.²

Upon his arrival, John went to work, meeting with the Grand Secretary. A letter reveals the extent of the task that lay ahead of him.

I am sorry to inform you that all the letters and petitions which have been sent to the Grand Lodge of England are of no use, as there is not a copy of the Grand Warrant to be found. I have waited on the Grand Secretary at different times, and he says there can be nothing done for the

*Craft in that part of the country, as there is not a single return from the Grand Lodge of Niagara nor York since the first establishment of the same, and having no copy of the warrant they cannot consider us as Masons, unless the copy of the warrant can be obtained, whereby they may be convinced that the warrant was granted.*³

Imagine for a moment Bro. Laughton's shock when told the Grand Lodge of England did not recognize the warrant held by William Jarvis. On March 21st 1822, the Grand Secretary replied to the brethren, the Grand Master was authorising a distinguished member of the order, who would visit Upper Canada and enquire into what was best for Masonry. In June of 1822, Simon McGillivray was appointed Provincial Grand Master; hence the start of the Second Provincial Grand Lodge.

After Bro. Laughton's European sojourn, he returned to Upper Canada and his hometowns of Amherstburg, Detroit and Sandwich. Now a seasoned veteran and an overseas diplomat, he settled into life along the Detroit River. The profession John chose to pursue was fur trader and over the next decade his prosperity flourished.

Responding to the decline of the fur trade, Bro. Laughton expanded his enterprises. A notice in the Western Herald Newspaper outlined his next venture:

*The subscriber having taken out an Auctioneer's license for this town and vicinity, most respectfully informs the public that he is at all times ready to serve them in the disposal of houses, lands, goods, groceries, household furniture, cattle, horses, &c. &c. by Auction. The patronage of the public is respectfully solicited. John B. Laughton Auctioneer.*⁴

During the years Bro. Laughton was plying his trade as an auctioneer he also purchased an Inn at Sandwich. Many early residents of Sandwich frequented that Inn, named *The Freemasons Arms*.

John Laughton was also a lifelong member of St. Johns Anglican Church, serving as deacon from 1836 to 1840.

The Patriot Rebellion of 1837-38 helped forge the future of Canada. Three significant events from that Rebellion took place along the Detroit River, The battle of Pelee Island, The Skirmish at Fighting Island and the Battle of Windsor. The following is an account of the Battle of Windsor written by Colonel Bro. John Prince, Commander of the local Militia.

I have the honour to inform you that yesterday at 6 a.m. an alarm was brought here that Windsor was in possession of Brigands and Pirates from Michigan.

Our men discovered about 150 in an Orchard in the rear of Windsor

at about 250 yards distant. Captain Sparke's company and a division of Captain Bell's company immediately wheeled up and opened a well directed fire on them, and at the same time our gallant Militia and Volunteers moved rapidly towards their left flank, and opened a fire upon them also. On receiving these fires, they hastily retreated towards the wood, our men following them up in gallant style. On approaching the forest I ordered the men to halt and having received information that two large bodies of Brigands were seen moving in two directions towards Sandwich (which place had been left defenceless and where all our provision stores and munitions as well as our only cannon were) we formed and marched back to Sandwich in double quick time. On arriving there I found that the Brigands had not attacked it, but that they had been seen in considerable numbers in the groves at the back of town. I then received information that upwards of 300 of the scoundrels were still in Windsor.

The Brigands, I lament to say, murdered in cold blood Dr. Hume, Assistant Staff Surgeon, stationed at Sandwich, who unfortunately, mistook them for our people, and had walked up to Windsor, to assist professionally. He neither molested them nor offered to them any resistance. Not content with firing several balls through him, the savages stabbed him in many places with their Bowie Knives, and mangled his body with an axe. They also murdered a coloured man who refused to join them.

Of the Brigands and Pirates 21 were killed besides 4 who were brought in just at the close and immediately after the engagement, all of whom I ordered to be shot upon the spot, and which was done accordingly.

I have much gratification in stating that the whole of the Volunteers and Militia behaved with the greatest gallantry. Among the former were Charles Baby, J. Woods, C. Askin Wood and Messrs Grant, Gatfield and Laughton.⁵

It would come as no surprise that John Laughton helped defend his community against the so-called Brigands. During the many years John served as a militiaman, he fought in as many as six battles.

During the decades from 1812 until 1849, no Masonic Lodge had been active on the Canadian side of the River. It was during these dark years for masonry that Bro. Laughton joined Zion Lodge No. 1 at Detroit.

In 1849 through John Laughton's efforts, a new Masonic Lodge was established in Amherstburg, known as *Thistle*. The Amherstburg Courier

detailed the dedication.

Shortly before three o'clock they formed in procession under the direction of Ezra Rood of Detroit Lodge who officiated as Grand Marshal on the occasion preceded by the Tyler with drawn sword. A copy of the Sacred Scriptures was borne in the procession, according to Masonic usage, by the oldest Mason present. On arriving at St. George's Church the service was read by Rev. Mack after which the Secretary of the new Lodge read a letter of Dispensation from Sir Allan McNab, Grand Master of the Provincial Grand Lodge authorizing the formation of a new Lodge. The new officers were duly and severally installed into office by Colonel Levi Cook Special Deputy of the Grand Master of the Grand Lodge of Michigan and invested with the Jewels appertaining thereto at the same time giving each one the charge of his particular office. John Laughton was installed as Thistle Lodge's first Master.⁶

In 1850, residents of Sandwich were anticipating the arrival of the Great Western Railroad's railhead. That same year W.Bro. Laughton along with several other area Masons established Rose Lodge No. 30 at Sandwich.

Fortunately, the minute book from Rose Lodge has survived containing an account of the installation.

The preliminaries necessary and required on the occasion being complied with, at two o'clock post meridiem on the said 18th, of September the procession of all the brothers present was formed and then marched from the lodge room and proceeded to St. John's Church in the town of Sandwich, where Divine Service was performed by the Rev. Salter and Ritchie. Bro. George Bullock was duly installed as the Worshipful Master of the Rose Lodge by Jeremiah Moor, Grand Master of the Grand Lodge of Michigan. The oration was then delivered by Bro. Ritchie Chaplain of the said lodge and Rector of St. John's Church in Sandwich, after which, Divine service being ended, the procession returned from the Church to the lodge room. And the lodge was then opened in the first degree by the Worshipful Master, George Bullock, at three and ½ of the clock, Post Meridiem.⁷

It is likely Rose Lodge held their meetings in the Freemasons Arms Inn at Sandwich, proprietor John B. Laughton. During the next eight years, W.Bro. Laughton was an active member and officer of the Lodge. In July of 1853, his enthusiasm for the craft is mentioned in the Lodge Minutes.

Moved by Bro. Woodbridge, seconded by Bro. J. A. Wilkinson that the thanks of this lodge be given to Bro. Laughton for the magnificent gift

*of a splendid bible presented by him to the lodge, and for his liberality and zeal for the prosperity of Rose Lodge upon all occasions.*⁸

In 1854, a new lodge was founded in Windsor known as Great Western No. 47. Fraternal visits between the two lodges were common; an account of one visit can be found in the Windsor Herald.

*The brethren of Great Western Lodge of Free and Accepted Masons and many visiting Brethren assembled at the Lodge Room at 7 o'clock for the purpose of receiving their Grand Master with Masonic honours. At eight p.m. the brethren sat down to a well furnished table supplied by Bro. Hutton, of the Windsor Castle. Our space will not allow us to give the many interesting speeches made and songs sung. The usual toasts were given, amongst which the health of the Very Worshipful Bro. T. Perkins, Grand Junior Deacon and the Officers of the Grand Lodge also that of the Worshipful Master and Brethren of Rose Lodge, Sandwich.*⁹

The Grand Master visiting that evening was William Mercer Wilson the first Grand Master of the Grand Lodge of Canada. What a wonderful coincidence, these two Masons having fellowship in Windsor, Laughton, who helped establish the 2nd Provincial Grand Lodge and William Mercer Wilson, who helped establish the Grand Lodge of Canada.

A notice in the *Voice of the Fugitive* dated 1852 announced the need for 1,000 labourers to complete the final section of the Great Western Railway into Windsor. With the arrival of the Great Western Railway in Windsor, the population shifted from Sandwich spelling a decline in the area. With the decline of Sandwich so ended the history of Rose Lodge; it closed its doors in 1858 and never reopened them.

During the next few years Laughton led a quiet life in Sandwich.

On December 21st 1871, an entry from the minute books of Great Western Lodge mentions W.Bro. Laughton.

*Bro. Grant gave notice that at the next regular meeting he would move that Bro. Laughton, of Sandwich be made an honorary member of Great Western Lodge; explaining the motives for so doing and citing such services the aged Brother had rendered the order in Canada.*¹⁰

On February 22nd 1872 the minutes of Great Western Lodge reads as follows:

It was moved by Bro. Grant seconded by Bro. Hall that Bro. Laughton be made an honorary member of this lodge. Carried.

*The Worshipful Master ordered the ballot to be passed for Bro. Laughton which was taken and upon examination declared in his favour.*¹¹

Four months later on June 24th 1872, John Laughton once again met William Mercer Wilson at the laying of the cornerstone for St. Johns Anglican Church at Sandwich. Now in his eighty-third year John Laughton would have been one of the senior Masons at that ceremony, standing in a place of prominence.

W.Bro. John Betton Laughton passed away on December 25th 1879, at Sandwich. Three days later, the members of Great Western Lodge No. 47 conducted a Masonic funeral for Bro. Laughton. Details of that funeral service are recorded in the minute book of Great Western Lodge.

A Special meeting of G.W.47 was opened at 1:45 p.m. The W.M. announced the meeting was called to attend the funeral of W.Bro. Laughton. They then repaired to the Residence of the deceased Bro. The W.M. read that portion of the burial service performed at the house. The brethren then formed in procession and marched to the church where W.Bro. Caulfield held service after which the remains were deposited in the cemetery of Sandwich the W.M. closed the ceremony. The brethren then returned to the Lodge. The Lodge was closed in harmony at 4 p.m.¹²

For the next century, a small limestone tablet marked the final resting place of W.Bro. Laughton. As the years and weather took their toll, area Masons decided to replace that lone tablet.

On April 6th 1996, M.W.Bro. C. Edwin Drew, along with area Masons unveiled a new granite tablet. The new tablet highlighted the community and Masonic accomplishments of our beloved brother.

THE LIFE AND TIMES OF JOHN BETTON LAUGHTON

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REVIEW by R.W.Bro. Duncan J. McFadgen

Bro. Lotz is to be commended for his research regarding the life and times of John Betton Laughton. Quite apparently John Laughton enjoyed a rather unique life as a farmer, militiaman, prisoner of war, diplomat, fur-trader, auctioneer, innkeeper, and by no means last, a member of the Craft, who made a significant contribution to the Fraternity's development in Upper Canada. We are indebted to Bro. Lotz for these details of Bro. Laughton's long and active life.

As I read of Bro. Laughton's various activities there were several questions that came to mind; Is there some explanation for Bro. Laughton's membership in Hiram Chapter, Ancaster? Ancaster is some considerable distance from Windsor and there is no indication of any other Laughton activity in this part of the Province.

Is there information that would explain why or how Bro. Laughton was chosen as the emissary to England regarding the request for the confirmation or appointment of a Provincial Grand Master?

Who was the Josiah Cushman referred to and what was the relationship to Bro. Laughton?

The Newspaper noted as the Windsor *Voice of the Fugitive* has a most intriguing name; it would be interesting to know how and why it originated, and did it survive for any length of time?

Was the cornerstone laid on June 24, 1872, in St. John's Anglican Church a replacement one, or of a new church on the same site as that referred to earlier of the church in which Bro. Laughton was a life member and a deacon from 1836 to 1840?

Have Thistle Lodge No. 34, Amherstburg, and Great Western Lodge No. 47, Windsor, continued to operate continuously and successfully since 1849 and 1854 respectively?

There are several other points that I found to be of particular interest:

The fact that at one time a brother such as Bro. Laughton could receive both the 2nd and 3rd degree on the same day.

The mention of a toast to the health of a V.W.Bro. T. Perkins, Grand Junior Deacon in 1856, caught my attention. Some brethren may not be aware that The Heritage Lodge made a contribution toward the marker placed in Windsor in 1997 in memory of this Mason.

From a strictly personal standpoint, the reference to Simon McGillivray brought back a very poignant memory. I was privileged to have been in Quator Coronati Lodge No. 2076, London England, on Nov. 11th, 1982, when the newly installed Master of the Lodge, our own Heritage Lodge member, R.W.Bro. Wallace E. McLeod, gave his inaugural address, entitled *Simon McGillivray*.

THE EARLY YEARS OF ST. JOHN'S LODGE No. 17

By W.Bro. Frank C. Shearer
Cobourg Masonic Temple, Cobourg, Ontario
Saturday, May 5th, 2001

In the early years of the 19th Century, a number of Masonic Lodges emerged in the local area. These included United Lodge of Murray Township (Warranted about 1817-18), Mount Moriah of the Township of Hope (Warranted March 27, 1811) and North Star Lodge of Hamilton Township (Warranted June 18, 1819), which met at Styles Hotel, near the present site of the Golden Plough Lodge. Styles Hotel was the headquarters of the Judges and Magistrates holding court in this area. A swinging sign in front of the Hotel was adorned with Masonic symbols. The membership of North Star embraced many well known brethren of Cobourg and vicinity, including W.Bro John Gilchrist and Bros. Caleb Mallory, Mark Burnham, Barnabee McKeys, Thomas Ward and Lewis Styles

The only Lodge from the area to have survived until the present day was St John's Lodge of the Township of Haldimand. The Lodge was warranted by R.W.Bro William Jarvis on October 4, 1801 and was numbered 19 on the register of the First Provincial, Grand Lodge and No 764 on the register of the Grand Lodge of England. The first Master was Bro. Aaron Greeley with Bro. John Grover as Senior Warden and Bro. Manchester Eddy in the Junior Warden's chair. Aaron Greeley was a surveyor by trade. His wife was Margaret Rogers, daughter of Col. James Rogers U.E., Commander of Kings Rangers in the American Revolutionary War. Col. Rogers other daughter, Mary Ann, married Col. John Peters of the Queens Loyal Rangers and was later sheriff of Hastings and Northumberland Counties. Quite possibly he could be the same John Peters who was W.M. of St. John's Lodge from 1806 to 1808 and in 1810. The Greeley residence in Haldimand Township was known as *The Mills*. In 1805 or 1806 he accepted the position of Surveyor General of Michigan Territory and left this area.

It appears the Lodge must have gone into darkness about this time as in 1807 Masons residing in Cramahe and Haldimand Townships petitioned R.W.Bro. William Jarvis for the erection of a warrant in the Township of Haldimand.

Cramahe 2nd October 1807, Sir, I beg leave to mention to you once more, the business respecting a Warrant to open a lodge in the Township of Haldimand District of Newcastle. Which was applied for more than a year since by a number of Freemasons in the District. And for which we should obtain one. We, like good men and true, are anxious to be at work that we may contribute to the good of the Craft. Request that we may not be kept any longer in suspense but that we will be pleased to let us know whether our petition will be answered agreeable to our wishes if not, we must we must remain as we are in a state of inactivity, which in fact is defeating the Institution of Masonry. I have the honour to be, Sir, Your most obedient And Most Humble Servant, Jno Peters. Cramahe, 2nd October 1807

The warrant was issued in the latter part of 1807. Revisions were made to the by-laws of 1811 as follows:

REVISION and AMENDMENT of a Code of By-Laws, written on the fourth day April, in the Year of Our Lord, One Thousand Eight Hundred and Eleven, and of Masonry, Five Thousand Eight Hundred and Eleven, at Haldimand, this Twenty-first day of December, in the year of our Lord, One Thousand, Eight Hundred and Sixteen and of Masonry Five Thousand, Eight Hundred and Sixteen, by the Following Members of Saint John's Lodge, chosen as a Committee, by the Members of said Lodge: B. John Kelly, B. Joseph, A. Keeler, B Benj'n Ewing, B. Sam'l S. McKening.

Article 1st. That, Provided any Member or Members, belonging to this Lodge, Refusing to sign this Revision, and amendment of By-Laws, they are still to be held bound to the Original of 1811.

That, agreeable to our Warrant, a Lodge of Free and Accepted Masons, to be held at our Lodge room, In the Township of Haldimand on the Thursday _____ the full of the Moon, on each month, and if the Moon should fall on Thursday that shall be the Regular day This Lodge shall meet at the hour of four o'clock in the afternoon That this Lodge shall consist of one Master, two Wardens, one Secretary, one Treasurer,

two Deacons, two Stewards, one Tyler, and as many members as a majority of the Brethren shall think proper.

In the minutes of about that date are the notations: *Lodge to be held at the house of John Grover, Inn keeper, Haldimand, John Peters, Esq. Master, Thomas Ward, Senior Warden, James Norris, Junior Warden*

In the minutes of the Lodge appears the certificate of Bro. Markam to represent the Lodge at the Kingston Convention of 1820. It reads: *We, the Worshipful Master and Wardens of St. John Lodge No. Nineteen, do certify that Brother Daniel Markam is fully authorized to represent our lodge in the Grand Convention to be held at Kingston, on the second Monday in February A.M. 5820. Simeon L. Scripture, W.M., Wm. Brunson, J.W., Henry Skinner, Sec'y*

Also from the Secretary, Bro. Henry Skinner, to Bro. John W. Ferguson, the Secretary of the Grand Convention at Kingston:

Haldimand, 21st July 1820. Brother Ferguson: I have the pleasure of transmitting to you Three Pounds, Five Shillings, which is due to the Grand Convention, From St John's Lodge in Haldimand. Yours with respect, H. Skinner, Secretary.

In the annual return for 1820, it appears that there were two initiated, one made a Fellowcraft and one made a Master Mason. The fee for initiation was £1.15s. There were 35 members listed There were also 15 members suspended and eight expelled during 1819 and 1820. It is difficult to say what the suspensions were for, although in the minutes of April 12, 1821, there is recorded: *A complaint against Brothers Joseph A. Keeler and Festus Bennit, for neglecting to attend a summons at the last communication.* It was signed by John Kelly and Simeon L. Scripture.

Under the Second Provincial Grand Lodge in 1822, St. John's was renumbered as No. 11. Meetings were held at Grover's Hotel in Grafton, now the site of the Grafton Village Inn.

In July of 1825 a letter was received from Brockville Lodge No. 3 dated July 1st:

Dear Sirs, I have the honour to transmit you, a copy of certain resolutions, entered into by the Brockville Lodge, No. 3, on the 29th, also with the request that you will lay the same before your Lodge at their next

communication. The measure, I hope will meet with the concurrence, and co-operation of every enlightened Brother, which is the sincere wish of Dear Sir. Yours Fraternally, E. Rugg (copy)

At a special Communication of Brockville Lodge No. 3 in the Town of Brockville, on Wednesday, 29th June 1825, the following resolutions were passed:

Resolved, That it is the opinion of the members of this Lodge, that it is expedient for the prosperity of the Masonic fraternity at Large, that a Grand Visitor be appointed, in order to visit, lecture, and enquire into the state of every Lodge respectively, throughout the Province, and otherwise to promote views and interests of the Craft. Resolved That, inasmuch as it is not in the power of the Provincial Grand Lodge to levy a tax on this, or any other Lodge, for the support of a Grand Visitor, this Lodge will annually pay into the Treasury of the Provincial Grand Lodge, in four equal Quarterly payments in the sum of five shillings, for each and every member of this Lodge, and the further sum of five shillings for every initiation made therein, commencing from and after the first day of the next meeting of the Provincial Grand Lodge, to be applied to the support of the Grand Visitor, and the purposes contemplated in the foregoing resolution.

Resolved That a correspondence be opened, without delay, with the different Lodges in the Province, recommending the measure, proposed in the foregoing resolutions, and inviting their co-operation.

Resolved That a Committee be forthwith appointed to carry the same into effect, and that the following persons compose the committee: Bro Revd. William Smart, George Mallock and Elisha Rugg.

Resolved That the foregoing resolution be signed by the W. Master, and Secretary of this Lodge, and that they transmit a copy thereof to the Provincial Grand Lodge on the next communication.

There is no record in our minutes as to whether this request was acted upon. The last record found for this period is a report of the Finance Committee dated April 20th, 1826, stating that the total sum found in the Lodge was £31.14.7½

In September 1826, a bricklayer named William Morgan disappeared near Niagara Falls, N. Y. It was suspected that because he had previously

threatened to divulge Masonic secrets, he had been murdered by Freemasons. Anti-Masonic feelings in the general population of the U.S. and Upper Canada drove most of the Lodges underground. The Provincial Grand Lodge held last meeting in 1829. Of the 26 Lodges on its register in 1826, within 10 years, 18 either became dormant or ceased to exist.

St. John's met in a number of locations in Haldimand Township in these trying years. Up until 1826 or 1828 the Lodge continued to meet at Grover's Hotel. In the aftermath of the Morgan Affair, meetings were held secretly and at various locations, including the Widow Brown's house at the four corners of Wicklow, two miles east of Grafton. At about the same time, the furniture of the Lodge was removed in the night to Caleb Mallory's house in Hamilton Township, about three miles west of Grafton on the present County Road 2. Later W.Bro. John Kelly built a 1½-storey frame house about ¼ mile east of Mallory's and fitted out the upper storey as a Lodge room.

The brethren of St John's met in Grafton on February 19th 1844, the following members being present: Benjamin Ewing, W.M., Thomas M. Spalding, S.W pro tem, Bays M. Eddy, S.W, Josiah White, S.S. pro tem, Caleb Mallory, J.S. pro tem. Visiting members present were; Samuel Campbell, Clover Bennett, James Canavan, F. S. Clench, Truman Loveland, Robert Sligh and Daniel Tucker, all being Master Masons. These brethren petitioned to become members, and they and their petitions being examined, were duly admitted. It was *unanimously agreed that the Lodge at its rising adjourn to Cobourg to meet there agreeably and there continue during our pleasure*, and so began the start of our history in the Town of Cobourg. It appears that the Lodge Room was located in the Globe Hotel for in the minutes of September 15, 1845, it was *moved by Bro. Weller, seconded by Lee that a committee be instructed to inform the Building Committee of the Globe Hotel that if the new Lodge room be not finished by the next regular night of meeting we do not consider ourselves bound to take it*. Up until 1852 the room was rented on a yearly basis. As of that year a three year lease was signed at a cost of £10 per year.

A new set of by-laws was adopted on April 21, 1845. The second clause read: *That agreeable to our Warrant, a Lodge of Free and Accepted Masons be held in our Lodge Room, in the town of Cobourg on the first Monday next, before the Full of the moon, on each and every month, and when ever the Moon shall full on Monday, then that, that be the night at hour of half past six in the evening in Summer, and at the*

hour of five in the afternoon in Winter.

Fees were set at £1.15.0 for Initiation. £10.0 for Passing to the degree of Fellowcraft and £1.50 for Raising to the degree of a Master Mason. In addition, *That on every Lodge Night each member shall pay to this Lodge, the sum of one shilling and five pence, visiting Brethren the same (the first night accepted) to defray the expense of the Lodge, and whether the meeting be regular or extra, and at every election night, at which all are expected to attend the sum of two shillings and six pence to be paid into the funds of the Lodge for the relief of distressed Brethren, which said sum of one shilling and three pence and two shillings and six pence, respectively are to be paid by each member, whether present or absent, also Festival of St. John the Evangelist (whether present or absent).*

The fee for members of another Lodge wishing to affiliate was five shillings, and the vote required unanimous consent from the Brethren present. Entered Apprentices and Fellowcraft were not allowed to vote on any question appertaining to the business of the Lodge. The election of the Treasurer and Tyler was to be at the regular monthly meeting in June, and the appointment of the other officers and the general Installation was to be held on the 24th of the same month (being the Festival of St. John the Baptist). Should the Installation date fall on a Sunday, it would be held on Monday instead.

At the meeting of January 20, 1845 the following letter was written into the minutes: *Free Masons Hall, London. 23rd Dec. 1844. W. Master, I have to acknowledge the receipt of your letter of Oct. last with an order for the payment £2.0 which is placed to the credit of your Lodge for Register Fees. In as much as a warrant of confirmations not required, you being in possession of the original warrant, and I have recorded its removal from Hallimand to the Town of Cobourg. A general alteration of the numbers of Lodges took place in 1832 by closing the vacancies occasioned by removing from the list those Lodges which had become extinct by this your Lodge became No. 497 and you find it so placed on the annual calendar. You had therefore better mark the number under the present number in the margin of your Warrant thus 764/497 of the names mentioned in your letter three only are registered viz, Calet Mallory, Benjamin Ewing and J. M. Spalding for the others, Register fees are due. The amount will stand thus:*

<i>Members in the list</i>	28
<i>Then are registered</i>	<u>3</u>
	25

The register fees for whom at 5/ea. Amount to

6 pounds 5

2 pounds Deduct amount now remitted

£4.5 Due by the Lodge

I remain W. Master, Yours Fraternally, William H. White, G.S.

Most of our present furniture was purchased during this time of the move to Cobourg. On August 11, 1843, Bro. Clench was asked to make three more sofas for use of the sidebenchers based on a pattern he had previously produced; at the October meeting he was ordered to make three more. These are the sofas the Brethren in the front row are sitting on now. It would be interesting to speculate whether they were any more comfortable when they were made 156 years ago. Also in 1845, the jewels for the Master, Past Master, Wardens, Deacons, Inner Guard, Tyler, Treasurer and Secretary were purchased from Brother Sewell in Toronto.

Probably the most famous Mason from this Lodge is M.W.Bro. William Weller, Master of this Lodge in 1855, 1856, 1858 and 1864. D.D.G.M. of Ontario District in 1859 and elected Grand Master of The Grand Lodge of Canada in 1877. He was the owner of the Weller Stage Coach Line that ran between Toronto and Kingston and was the first Mayor of Cobourg. In 1849 he donated a Lewis to the Lodge, the stone of which resides beside the Secretary's desk.

Ontario Lodge, Port Hope, was constituted in July 1847, and at the August meeting of St. John's, it was unanimously passed that the old furniture belonging to this Lodge be donated to them.

Under the Third Provincial Grand Lodge of 1845, St. John's was renumbered as No. 5. The English register number changed to 497 as noted previously. St. John's received its present number on the Grand Register, No. 17, with the union of the Grand Lodge of Canada and the Ancient Grand Lodge of Canada in 1858. However, St. John's is indeed still the fifth oldest surviving Lodge in Ontario.

During this era, a dinner and ball were held in honour of St. John the Evangelist in late December each year. On December 28, 1845, *The Lodge was opened at half past three o'clock p.m. in the first degree* and the

business of the Lodge attended to at 4 p.m. *The Lodge was called from labour to refreshment for the space of four hours of which having partaken it was again called to labour at 8 o'clock p.m and the Lodge having formed in procession was again called from labour to refreshment for the space of three hours and a half for the purpose of celebrating St. John's Day by a Ball and Supper of which having partaken, it was again called to labour at 12 o'clock p.m and immediately closed in harmony in the first degree at 12 p.m.*

The Feast of St. John the Baptist in June was the traditional Installation day and was also usually marked with a celebration. In the minutes of June 9, 1851: *It was moved by Bro. C.E. Boulton and sec. by Br. Richard Ruttan that the members of the Lodge do celebrate the approaching festival of St. John the Baptist by having a supper at the Globe Hotel upon which Bro. A. MacDonald seconded by Bro. Henry Ruttan moved, an amendment that this Lodge being already much involved in debt it is inexpedient to incur further liability by having a supper on Saint John's Day - after some discussion the original motion was carried.*

On 16 May, 1853, *it was moved by Bro. Holywell and seconded by Bro. Weller that this Lodge celebrate the approaching festival of St. John the Baptist by a procession to Church, a sermon to be preached by the Rev. Bro. McKenzie after which by a dinner to take place at the Globe Hotel, and that the brethren of the Trent Lodge, Belleville Lodge, Port Hope Lodge, Peterborough Lodge and Bowmanville Lodge be invited to attend which motion was carried, and the society instructed to invite the above Lodges accordingly.*

On June 20, 1853: *Bros. Weller, Ruttan and McDonald were appointed to make the necessary arrangements with regard to the dinner to take place on St John's Day. Moved by Bro. Weller and seconded by Bro. MacDonald that the Secretary go to Port Hope tomorrow, and if not successful there to proceed to Toronto, for the purpose of hiring a Band for St John's Day. On the actual day, Lodge opened at 1 p.m., followed by the Installation Ceremony, a procession to St. Andrew's Church for a service and sermon, after which the Brethren returned by procession to the Lodge room and at 6 p.m. were called from Labour to Refreshment. After dinner, they were called back and Lodge closed in Harmony at 10 p.m."*

At times it appears the Lodge doubled as a private court of Law. In the minutes of October 10, 1853:

Communications were read from Bros. Lewis and Clench, the one from the former being a complaint against Bro. Clench, the latter being a refutation of the same, when Bros. Ruttan, Holywell and Burnham were appointed a committee to investigate said charge.

December 12, 1853: *The committee upon the dispute between Bro. Lewis and Bro. Clench were not prepared with their report.*

March 13, 1854: *Moved by Bro. Corrigan. sec'd. by Bro. Holywell that neither Bro. Lewis nor Bro. Clench be admitted into this Lodge until this dispute is settled,*

May 8, 1854: *The committee upon the difference between Bros. Lewis and Clench handed in their report to the effect that they could come to no conclusion on the subject, and referred the matter to the Lodge. Bro. Arnott moved and Bro. Yerington sec'd. that said report be received.*

Bro. Oliver moved, sec'd by Bro. Beamish the following resolution viz: *That the committee appointed upon the case of Bros. Clench and Lewis being unable to come to a satisfactory conclusion, resolved that until said brethren themselves arrange their private differences, they shall remain suspended from the Lodge, and that this resolution be communicated to said Brethren.*

December 18, 1855: The letter of suspended Bro. Clench, asking a certificate from this Lodge to enable him to enjoy the advantages of Masonry in the United States, was taken up and the Secretary was requested to call the attention of Bro. Clench to a former resolution of the Lodge declining to any further action in the matter until such a time as a reconciliation should be affected between him and Bro. Lewis.

April 14, 1856, the WM. read a letter which he had the same evening received from Bro. Lewis requesting that as suspension might be reconsidered; which on motion was ordered to lie over till next regular communication.

May 19, 1856: *It was then moved by Bro. MacDonald and seconded by Bro. Ruttan and Resolved: That the Sec. do reply to Bro. Lewis's letter by enclosing him a copy of the resolution of this Lodge of 8th May 1854 and say that until the terms therein stated are complied with the Lodge cannot see any reason for departing from that decision. Therefore the subject cannot be received unless upon a joint petition from Bros. Lewis and Clench to that effect and soliciting re-admission to the Lodge."*

Happily not all such disputes ended in this manner. From the minutes of March 17, 1856:

The W.M. read a communication received by him from Bro. Junior Warden (Arnott) complaining of unmasonic conduct on the part of Bro. McMurtry (Steward) and referred the same and the matter in dispute to a Committee composed of W.Bro. Burnham W.M., and S.W. W.Bro. W. Weller P.M., and Bro. H. Ruttan with instruction to report thereon at next regular communication. *At the regular meeting on 14th April, 1856 the committee appointed to examine and consider the charges made by Bro. Jr. Warden Arnott against Bro. McMurtry (Steward) reported that these Brethren had agreed to let all matters between them hitherto drop and recommended the Lodge receive them as heretofore in full fellowship. Which report was in motion received and adopted".*

In the days before the vast government-sponsored safety net we benefit from today existed, private charity, whether from churches, organizations or individuals was the only recourse for those who had fallen on hard times. St. John's played its part then, as it does now. From the minutes of 31st May, 1852:

Two communications were laid before the Lodge - viz: one from the Provincial Grand Lodge. the other from Bro. T. W. Luard soliciting aid for the widow and family of our late Bro. Adolphus Frederick Morgan of the Goderich Union Lodge No. 720 whose sudden demise has left his said widow in a state of destitution perfectly deplorable and that the said widow has nine fatherless children to support for whom no provision has been made (the youngest about 5 months old) and is a very deserving object of relief. Moved by Bro. Corrigan and seconded by Bro. P.M. Hollowell that as there are no funds in the Treasurer's hands, with which to afford any aid to the widow and family of our late Bro. Morgan a committee be appointed to collect subscriptions from individual Masons on behalf of the object set forth in Bro. Luard's communication. The W.M. forthwith appointed Bros. Sec. Corrigan and Steward Lewis a committee for that purpose.

On May 16 1853: *The Secretary having received from Bro. Lewis the sum of £3.5 being a sum collected by him in aid of the widow of the late Bro. Morgan, it was moved and seconded that the Lodge make up this sum to £5 and that the same be remitted immediately for the purposes designed. 20th of June 1853, A communication was read from the widow of the late Bro. Luard, which was ordered to be inserted in the minutes, which is as follows:*

Prescott. Canada West, May 19th, 1853. A. Ruttan, Sir, Your letter of the 17th inst. addressed to my late husband who was removed from this world on the 4th of April last has been received by me, and as I have not

administered to Mr. Luard's property, the cheque you have enclosed for the sum of 5.0 cannot be used. It is therefore returned to you with heartfelt and sincere thanks for the kindness extended to my poor Brother's widow, and beg to request it to remit her a draft payable to herself. Her address is Mrs. Mary Morgan, widow of the late Colonel Adolphus Frederick Morgan, Goderich, Canada West. If however you prefer sending me a draft payable to myself. I will remit the money to her, but the former is the more direct mode, and the assistance will be most acceptable. as the death of my lamented husband has removed from her an active generous friend, and I am left in reduced circumstances, and but little able to assist her: all I can do however I will do the utmost of my power. I remain Sir, Your obt. Servt. Louisa G.S. Luard, Widow of the late J. W Luard Esq. Formerly Barrack Master, Prescott.

The following was likewise read, and ordered to be entered in minutes: *Goderich 30 May 1853. Sir: I beg you will convey to the members of your Lodge my warmest thanks for a draft for £5 which I received last week and which has been duly honored by the Bank in London. Never did a gift arrive more opportunely and I hope it is not presumption in me when I say that I receive it as an answer to my earnest prayer to the God of the widow and fatherless for assistance. May his blessing rest upon those who have kept me, and I can assure them that this kindness will ever be remembered by myself and family - with feelings of the deepest gratitude. I am, Yours truly obliged, Mary Morgan.*

10th October 1853: A circular from the Masonic Board of Relief in New Orleans was laid before the Lodge, praying for some assistance for the distressed in that City. When it was resolved that the sum of £10 be raised by subscription and sent for that purpose. Moved by Bro. Crossan, secd. by Bro. Ruttan that the Lodge sends some assistance to Bro. Tigh, when £5 was ordered to be paid him.

12th December 1853: Bro. Henry Ruttan having stated that Bro. Tighe was in very indigent circumstances, it was moved by him, seconded by Bro. Corragal that the sum of £20 be paid him. Carried.

On February 1, 1873, St John's No. 17 moved into the top floor of the west wing of Cobourg's new town hall, Victoria Hall. It would be the home of St. John's for the next 98 years until a \$3,000,000 renovation was undertaken in 1972 and a new Lodge would have to be built. Many people are aware that St. John's was in Victoria Hall, but few are aware of all of its connections with Freemasonry.

The early plans were drawn up in 1852 and construction was estimated at £5,000 (\$23,000). Because of their unbounded optimism for

Cobourg's future, the citizens asked the architect to draw up plans for *a building suitable not only for present but future purposes*. This resulted in a new estimate of £6000 but the final cost when completed, totaled £22,000 (\$110,000).

The architect of the project was Kivas Tully (1820-1905). The son of a Royal Navy Commander, he was born in Queens County, Ireland. He was initiated, passed and raised in 1843 at Ancient Union Lodge No. 13, Limerick. He immigrated to Toronto in 1844 where he affiliated with St. Andrew's No. 1 (now No. 16). Buildings he designed included the first Customs House in Toronto, the first Bank of Montreal at Front and Yonge, sections of Osgoode Hall and the St. Catharines Town Hall. In fact, at the laying of the cornerstone in St. Catharines he was present not only as the architect but also as the Masonic Provincial Grand Superintendent of Works, a position he held from 1846 to 1849. He was elected W.M. of Ionic No. 18 (now No. 25), Toronto on December 27, 1848. King Solomon's No. 221 I.C. (now No. 22 G.R.C.) on June 13, 1850. On November 14 of that same year he was named Grand Senior Warden of the Provincial Grand Lodge. In 1854, he instituted St. David's Lodge No. 36 I.C. (now working as Vaughan Lodge No. 54 G.R.C.). Three years later on December 28, 1857, he was installed as the first master of Wilson Lodge No. 48 G.R.C.. In the same year, he was elected District Deputy Grand Master of Toronto District which at that time included St. John's No. 5 (now No. 17), Cobourg.

On December 1, 1856, Cobourg Mayor D'Arcy E. Boulton (initiated into St. John's No. 5 in 1845) issued a proclamation announcing the laying of the cornerstone on the 18th. This was later postponed to December 30. Some controversy arose within St. John's Lodge over Masonic representation at the laying of the cornerstone. From the minutes of October 8, 1856:

Bro. Boulton presented to this Lodge that the town council of Cobourg having a desire to lay the cornerstone of the new Town Hall with Masonic Honours, had through Bro. Boulton as Worshipful Mayor of Cobourg, erroneously applied to the Grand Master of Canada, inviting the Craft under these auspices, to assist at the ceremony, and that having ascertained that this course of proceeding is irregular. The Grand Master Wilson not being recognized by this Lodge, the town council intimated through the Worshipful Mayor Bro. Boulton, that the invitation of G.M. Wilson would be withdrawn, and that the desire was that a grand demonstration should take place under the auspices of the Masonic Order through this Lodge only.

The reason for this was that at that time, St. John's No. 5 was still on the register of the Provincial Grand Lodge under Sir Allan MacNab, not the Grand Lodge of Canada under William Mercer Wilson. The union of the two Grand Lodges would not take place until July 14, 1858.

Not all of Cobourg's Masons were as enthused about the project. Sheriff Henry Ruttan and his son Henry Jones Ruttan, Reeve of Cobourg and Warden of the United Counties of Northumberland and Durham were instrumental in having a public meeting called for December 9 to discuss the building, but their view was defeated.

The Grand Procession for the cornerstone laying ceremony was lead by the Grand Marshall and band, followed by the following societies and groups - firemen, St. Patrick's, St. George's, St. Andrew, Citizens, Sons on Temperance, Oddfellows, Freemasons, Band, Mayor and Council.

The ceremony was officiated over by Sir Allan MacNab, Provincial Grand Master of Canada West, accompanied by Thomas Gibbs Ridout. P.G.M 1845-1847 and appointed Honourary Past Grand Master in 1859. Sir Allan was Prime Minister of Canada from 1854 to 1856 when he resigned due to ill health.

Mayor Boulton pointed out to Sir Allan that *in incorporating the several objects of a Masonic Lodge, Town Hall and Court of Justice under one roof, we desire also to combine in one structure unity of design, architectural beauty and skillful workmanship.* After the formalities, a bottle containing a sovereign, a one dollar bill each from the Bank of Montreal and Bank of Toronto, a British shilling, sixpence, penny and halfpenny, a copy of the Cobourg Star of December 24 and the Cobourg Sun of December 30, a copy of the Globe Pictorial Supplement and engraved parchment describing the ceremony and the names of the officials connected to the construction were placed in the cornerstone.

Over the next four years, the building took shape. Worthington Brothers, Toronto, supplied Cleveland freestone for the exterior. Over the main entrance, the emblems of the United Kingdom; the rose, thistle and shamrock were carved A bearded face formed the keystone. A pediment supported by four Corinthian columns covered the speaker's gallery facing the main street. Thirty-four pilasters with Corinthian capitals adorn the rest of the building. Rising nearly 50 feet above street level, Victoria Hall is surmounted by a clock tower. The interior contained 26 offices; a ballroom opera house was situated on the second floor. It measured 45x80 feet with a 30-foot ceiling. The courtroom in the centre section of the main floor was a replica of London England's Old Bailey.

On September 7, 1860 Victoria Hall was officially opened by H.R.H.

Edward, Prince of Wales, later King Edward VII (1841-1910). In 1868, the King of Sweden would initiate him into Freemasonry in Stockholm. In 1875, he was installed as Grand Master of the United Grand Lodge of England. He also served as Master of three lodges. Although the building was not quite completed, a Grand Ball was held in the opera house, which lasted well into the next morning.

The foregoing has been made possible by many Masonic Historians, both from within St. John's No. 17 and from without. They include the Brethren who wrote the synopsis dated March 1, 1918, found in the back of 1989 St. John's 17 By-Laws (D. Ewing, J.W. Bickie, A.B. Roberts), quotes from the minute books for the periods from 1819-1826 and 1844-1856 are due to the efforts of W.Bro. John Mannisto of the Grand Lodge Library in Hamilton, who sent photocopies of them to our Secretary at the time, V.W.Bro. William Marsh. These minutes had originally been copied by R.W.Bro. John Ross Robertson for his *History of Freemasonry in Canada*. Other valuable information was assembled by John B. Taylor Masonic Historian in Oakville, Ont. and compiled in 1955. A copy of it was forwarded to R.W. Bro. William H. Broomfield of this Lodge.

Finally, I must thank the Historians and Lodge Secretaries of St. John's No. 17 who for the past 200 years have sorted, noted and saved the history of this Lodge that we may know from whence we came.

THE ORIGIN OF MODERN FREEMASONRY

by W.Bro. Robert L. D. Cooper
Curator of the Museum and Library, Grand Lodge of Scotland
Cambridge Masonic Temple, Cambridge, Ontario
Wednesday, September 19, 2001

THE OLDEST MASONIC RITUALS IN THE WORLD

Before we even begin to discuss these rituals it is, I believe, very important to examine the context in which these rituals first appear. To do this we must go back to the origins of Freemasonry and indeed to the Father of Modern Freemasonry - Sir William Schaw, c.1550-1602). Much has already been written about this man and his famous Statutes so I am not going to burden you with a great deal of information but just enough, I hope to *set the scene*.

William Schaw was probably born at Sauchie and it is known that he was appointed the King's Master of Works to James VI in 1583. Schaw was therefore a member of the Royal Court. This was an important position as he was responsible for the maintenance of all Royal places of residence, palaces and castles etc. He was also responsible for the construction of new buildings but unfortunately there is only one place remaining that we can be sure he built, the Chapel Royal in Stirling Castle. His duties covered the whole of Scotland and was in contact therefore with stonemasons all over the country.

The Schaw Statutes of 1598 and 1599 are most interesting documents and are, to all intents and purposes, what we would today describe as *Health and Safety Regulations*. Exactly why Schaw was so interested in the welfare of stonemasons is not clear. It may be that he was a genuinely good man who was in a position to do something for those not as well off as he, or he might have wanted to ensure that all his building projects progressed as smoothly as possible and wanted a happy and contented workforce. I think, however, that there was more to this man's motives than just that, although he might also have had those reasons in mind. It is in the Statutes that give us a clue.

The first item of the Statutes of 1598 states: *First, that they observe and keep all the good ordinances set down of before concerning the privileges of their Craft by their predecessors of good memory. And specially That they be true one to another and live charitably together as becomes sworn brethren and companions of craft.*

This suggests that before the Statutes were written Masons had some

form of organization, probably quite informal, and that they had traditions which were memorized. They appear also to have sworn an oath binding them together.

The Statutes contain other words and phrases which exist in our ritual to this day.

For example: *Entered Prentice, Cowan, Fellow of Craft, Craftsman, Wardens, Deacons, Masters, Lodge, Mark, Craft, Hide or conceal.*

It is not necessary to explain these but it must be significant that all of these are in use today.

One of the most important parts of the Statutes, in respect of ceremonial, is contained with the Second Schaw Statutes of 1599 and which states: *the Warden of the Lodge . . . shall take trial of the art of memory and science thereof of every fellow craft and every apprentice according to their vocation and in case that they have lost any point thereof . . . pay the penalty as follows for their slothfulness . . .*

Here we have the first known reference to the existence of esoteric knowledge with a Lodge. Schaw is quite clear about what he wants done. He has created a special rule that demands that every member of the Lodge is tested annually in their ability to memorize *something*. Unfortunately, he does not explain what that *something* is but we can be fairly sure that he is referring to Lodge ceremonial because he says that if they have lost *ANY POINT THEREOF* fellows of craft are to be fined 20 shillings and apprentices 10 shillings. Notice that there is a fine for each point of failure so this must have been a fairly lengthy test because if it was just about the remembering a word, a grip or a token one fine would have been enough. What Schaw seems to be trying to do is have Masons memorize ritual, have their ability to recite that ritual, and if they fail on certain points they will be hit where it hurts most, *their pockets!*

Again we might ask the question: What motivated Schaw to do this? I think that he did so because he recognized that there was something special within the Lodges of stonemasons and wanted to preserve it. But why in this manner? Most working men during the 16th century were illiterate and so Schaw knew that there was only one way to be reasonably sure that the Masons would learn their ritual by making them memorize it. Historians are a pretty conservative lot; requiring evidence in support of each assertion and conclusion. I suggest that Schaw knew the stonemason's ritual was worth preserving because he had been initiated into a Lodge before he wrote the Statutes. How else would he have known that the ceremonial, traditions and lore were worth preserving? It seems reasonable to conclude that he had been initiated into a Lodge. Whilst I acknowledge that this is *circumstantial evidence* and is speculation there is another piece of information that supports that view. The Statutes are dated 28th December: the day after the feast day of St John the Evangelist.

That feast day is the day that stonemasons traditionally held (and many Masonic Lodges still hold) their *Annual General Meeting* to settle financial matters and elect the succeeding year's office-bearers. If Schaw was going to impose his new rules on Masons he would not have sent them out the day after the annual meeting unless he had already discussed them with the Lodge members at a Lodge meeting the day before: the day he probably was initiated.

Here lies, I think, our greatest debt to Sir William Schaw in that he formalized, organized, and made permanent the structure of modern Freemasonry. Schaw may have conceived a *master plan* for Scottish Lodges with himself in charge but unfortunately he died in 1602. Had he lived longer we might have seen more of his plan revealed. Suffice it to say that there is much more to Schaw than can be covered here.

After Schaw's death Lodge's were essentially leaderless at a national level and is probably why Scottish Lodges are so diverse today. They appear to have tried to adhere to the Schaw Statutes with varying degrees of success but relative isolation ensured that Lodges developed their own ways of doing things. *In other words they were the same but different!*

We know a little of what Lodges did throughout the hundred years or so after the death of Schaw from the minutes of Lodges such as: Aitchison's Haven, The Lodge of Edinburgh (Mary's Chapel); Mother Kilwinning; The Lodge of Aberdeen; Scoone and Perth; etc., but these tell us next to nothing of the form of ceremonial each conducted. The gradual admission of non-operative during that time meant that something did *leak out* into the outer world. There are several tantalizing references to the existence of the *Mason Word* but, as I have already suggested, this was likely to have been more than a mere word. Unfortunately then, as now, this secret' was viewed as something sinister.

In 1696 a significant event took place, someone wrote out the first copy of Masonic ritual. This is known as the Edinburgh Register House MS. Before I go on to discuss it I think that we need to know a bit about why this MS, and several others, have not been discussed by most Masonic historians.

Of all the books on Masonic history few mention sources like the ERH MS. Most refer instead to the first printed ritual by Samuel Pritchard of London in 1730. As these printed rituals were made available in large numbers they were, and are, much more readily available for study. The MS rituals are, on the other hand, few in number and difficult to examine.

When the existence of an entirely *speculative* Lodge as early as 1702, The Haughfoot Lodge, the membership of which did not, initially, have any stonemasons and which had a copy of the ERH MS the implications for the idea of a transition theory are clear.

When this ritual is examined it is unlikely to be recognized as modern

ritual. This is because they are not rituals in the sense that we know them but are more like *aide-memoires* or *prompt-sheets* being a reduced version of the complete ritual. This does cause some difficulty as there is little in the way of procedure explained and we have to make informed guesses as to who was doing what and when.

The ritual is headed: *Some questions that Masons use to put to those who have the word before they will acknowledge them.*

There follows 15 questions and answers; Test Questions if you will. These are worth discussing:

I now wish to recite these and provide some explanation as to what they mean and their importance in respect of Freemasonry today.

1. *Are you a Mason?*

Yes.

2. *How shall I know it?*

You shall know it in a time and place convenient (this answer is only to be given when non-Masons are present but if there are none you should answer by signs tokens and other points of entry.

3. *What is the first point?*

Tell me the first point I'll tell you the second, The first is to heill and conceal second, under no less a pain, which is then cutting of your throat for you must make that sign when you say that.

4. *Where were you entered?*

At the Honourable Lodge.

5. *What makes a true and perfect Lodge?*

Seven masters, five entered apprentices, a days journey from a burroughs town without bark of dog or crow of cock.

6. *Does no less make a true and perfect Lodge?*

Yes, five Masons and three entered apprentices etc.

7. *Does no less?*

The more the merrier the fewer the better cheer

8. *What is the name of your Lodge?*

Kilwinning

9. *How stands your Lodge?*

East and west as the Temple of Jerusalem.

10. *Where was the first Lodge?*

In the porch of Solomon's Temple

11. *Are there any lights in you Lodge?*

Yes, three the north east, south west and eastern passage. The one denotes the master Mason, the other the warden, the third the Fellow Craft.

12. *Are there any Jewels in your Lodge?*

Yes three, Perpend esler a square pavement and broached thurnell

13. *Where shall I find the key of your Lodge?*

Yes (sic lege) Three foot and a half from the Lodge door under a perpend ashlar and a green divot. But under the lap of my liver where all my secrets of my heart lie.

14. *Which is the key of your Lodge?*

A weel hung tongue.

15. *Where lies the key?*

In the bone box.

So far all these question are only used to establish if a man is a Freemason not what Degree he has attained. There then follow two questions to ascertain whether or not the man is a Fellow Craft. The main question is:

How many points of Fellowship are there?

Five – Foot to Foot, Knee to Knee, Heart to Heart, Hand to Hand and Ear to Ear. Then make the sign of fellowship and shake hands and you will be acknowledged a true Mason.

The words are in Kings I, Ch. 7, V. 21 and in Chron. 2 Ch. 3 V. 17. That on the right J***** and that on the left B***.

There is not time to discuss the full ritual in detail but I shall pick out a few of the more interesting points and try to explain what they mean and what relevance they have, if any, to modern Masonic practice.

Preparation for taking the Oath.

You are to take the person to take the word upon his knees and after a great many ceremonies to frighten him you make him take up the bible and laying his right hand on it you are to conjure him to secrecy by threatening that if he shall break his oath the sun in the firmament will be a witness against him and all the company then present which shall be an occasion of his damnation and that likewise the Masons will be sure to murder him -

The Oath: By God himself and you shall answer to God when you shall stand naked before him, at the great day, you shall not reveal any part of what you shall hear or see at this time whether by word nor write nor put it in wryte at any time nor draw it with the point of a sword or any other instrument upon the snow or sand, nor shall you speak of it but with an entered Mason, so help you God.

After he has been given the signs, words and postures he has to address the Lodge thus:

I am sworn by God and St John, by the Square and Compasses and common Judge to attend my Master's service at the honourable Lodge and

to keep the keys thereof under no less a pain than having my . . . then he makes the sign again which denotes that . . . in case he breaks his word.

Conclusion:

What can be deduced from this material?

1) It seems clear that Lodges in Scotland were working a form of ceremony before the formation of any Grand Lodges.

2) That elements of that ceremonial exist in modern Masonic ritual.

And,

3) That these earliest forms of ritual might well have derived from a single source: possibly the Lodge at Kilwinning.



The foregoing are the reading notes of Brother Robert L. D. Cooper for the lecture delivered on September 18, 2001 in The Heritage Lodge.

There is a great deal more information regarding the Schaw Statutes and early Scottish Freemasonry in the books of Professor David Stevenson.

A second edition of his book, *The First Freemasons (Scotland's Early Lodges and their Members)* has recently been published by the Grand Lodge of Scotland (ISBN: 902324 65 9). For more details see the Grand Lodge of Scotland Website:

www.grandlodgescotland.com

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.
Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

CLARENCE ALBERT "Bert" BELL

Don Mills
Huron Bruce Lodge No. 611, Toronto
July 31, 2001

WILLIAM ARCHIBALD CAMPBELL

Brampton
Ionic Lodge No. 229, Brampton
June 30, 1999

FRANK WILLIAM CHISHOLM

Hornby
St. Clair Lodge No. 135, Milton
December 28, 2000

HUGH MATHESON DUNLOP

Chatham
Syndenham Lodge No. 255, Dresden
January, 2000

WALTER PAUL FORD

Milton
Astra Lodge No. 682, Weston
September 14, 2001

*We give thanks for the privilege of knowing them
and sharing in their lives*

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.*

*Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

DONALD ION

Brantford

Reba Lodge No. 515, Brantford

December 28, 2000

DUNCAN CAMPBELL LAMOND

Strathroy

Middlesex Lodge No. 379, Ilderton

October 10, 1999

MALCOLM MacKENZIE

Bowmanville

Murray Lodge No. 408, Beaverton

December 5, 2000

JOHN CRAIG MASECAR

Guelph

Speed Lodge No. 180, Guelph

August 7, 2001

PAUL WILLIAM JOHN McNEIL

Oshawa

Lebanon Lodge No. 139, Oshawa

January 11, 2001

*We give thanks for the privilege of knowing them
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OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.
Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

DAVID NICHOLLS

Toronto
Canada Lodge No. 532, Pickering
August 30, 2001

JOHN MORTON PENFOUND

Oshawa
Cedar Lodge No. 270, Oshawa
August 3, 2000

OLIVER WELHELM DAVID SAYER

Hagersville
University Lodge No. 496, Toronto
December 25, 2000

GILBERT STOCKLEY

Scarborough
Universe Lodge No. 705, Scarborough
July 24, 2001

STEWART LAIDLAW THURTELL

Ingersoll
King Hiram Lodge No. 37, Ingersoll
May 12, 2000

*We give thanks for the privilege of knowing them
and sharing in their lives*



PAST MASTERS

- 1977- 1978 Jacob Pos
1979 Keith R. A. Flynn
1980 Donald G. S. Grinton
1981 Ronald E. Groshaw
1982 George E. Zwicker
1983 Balfour LeGresley
1984 David C. Bradley
1985 C. Edwin Drew
1986 Robert S. Throop
1987 Albert A. Barker
1988 Edsel C. Steen*
1989 Edmund V. Ralph
1990 Donald B. Kaufman
1991 Wilfred T. Greenhough*
1992 Frank G. Dunn
1993 Stephen H. Maizels
1994 David G. Fletcher
1995 Kenneth L. Whiting
1996 Larry J. Hostine
1997 George A. Napper
1998 Gordon L. Finbow
1999 P. Raymond Borland
2000 Donald L. Cosens

* Deceased



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Immediate Past Master	Donald L. Cosens	519) 631-4529
Senior Warden	Donald A. Campbell	905) 471-8641
Junior Warden	Carl M. Miller	905) 728-8638
Chaplain	R. Cerwyn Davies	416) 267-1967
Treasurer	Duncan J. McFadgen	905) 634-7559
Secretary	Samuel Forsythe	905) 831-2076
Assistant Secretary	George F. Moore	519) 846-9100
Senior Deacon	John H. Hough	905) 875-4433
Junior Deacon	Ebrahim Washington	416) 281-3464
Director of Ceremonies	P. Raymond Borland	519) 579-5075
Inner Guard	W. Douglas Mitchell	613) 472-3618
Senior Steward	Victor V. Cormack	705) 789-4187
Junior Steward	Peter F. Irwin	905) 885-2018
Organist	Donald E. Schatz	705) 292-7414
Historian	George A. Napper	519) 886-9963
Tyler	Raymond S. J. Daniels	519) 578-3815
Auditors: Kenneth G. Bartlett Raymond D. Bush		

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